Mr N (referring to an additional tape recorder which apparantly picks up his words primarily) It's a very interesting little instrument; it runs at 15/16 speed. If you know that those run at 3 3/4 and the next one in line at 1 7/8 and this one at 15/16; it goes so slow; you can talk for hours and hours on a single spool. So it's of great interest to me because it makes me so completely independent. Now, here we are. It's going to be warm tonight; you may as well prepare for it, so don't complain afterwards.
So last week we talked a great deal about tasks, didn't we? And on some I said you have to let me know, so who remembers? who did tasks; who wants to talk about it?

Q-A Well, I didn't wake up.

Mr N You didn't wake up. Well then, there's no use talking about it, is there?

Q-A Except that I wonder if something in regard to my teaching has contributed in keeping it on a thought level, because now I've had a situation in one of my classes where I'm teaching with somebody; we're doing a team teaching experiment. Actually they did it so that neither of us would have to be fired, so we could both keep the class, and we got extra money for it. It's been very good for me, I've learned alot, but it's also made me very self-critical of my own teaching, and it may be that that identification with it...hasn't let me not be identified.

Mr N Do you know what it is to be awake?

Q-A I did feel once the feeling that there was something else watching what I was doing, twice actually.

Mr N Like at the present time. Could you now wake up, in the

sense that we mean it?

Q-A No. When I had that I felt that I was in a different state, and I...

Mr N Yes, but take it very simple now; here we are talking; can you hear yourself?

Q-A Yes.

Mr N You see, sometimes I think we make it much too complicated, that you believe that the conscious state is something so completely different from the unconscious one, that it takes a long time before you actually start to experience it. I think that's right. But at the same time there are certain moments in which you are a little bit more conscious than before. So when I say I try to listen to my voice, and as I speak I'm very much alert first to what I'm going to say, how I'm going to say it, what kind of tonality I'm going to use, I have it completely in my power, as it were, to stop talking when I want to and to slow down. Whenever any of these things enter, there is something that is not as mechanical as it was before. And that non-mechanicality, even if it is one % or two%, it is an indication that something is taking place in the direction of a more conscious state, and I would start already to consider that a result of work on oneself, even if the results themselves are not very big, or nothing to write home about. You see, that is why I don't understand when you say that I didn't wake up.

Q-A Oh, I'm sorry. I said that because you said once that a task, if you didn't wake up was useless...

Mr N Well, where is the difference between being asleep and waking up? Slumbering, the twilight state, half-way being asleep, half-way being awake. Early in the morning even in physical sleep

sometimes people wake up all of a sudden, there they are, completely awake, but in other times people still stay in bed and gradually open their eyes a little bit and fall back again, and you know half-way so-called conscious, half-way alive to the rest of the world, half-way with one foot still in their sleep. You see, there are so many different gradations in it, and many times in trying to wake up in our sense of the word, in trying to be a little more conscious, even if I make an attempt at a certain time, it doesn't last that long for that kind of an intensity. And as I say now I listen to my voice, I don't listen to my voice with the same degree of intensity as when I say it. It varies all the time; it goes back and forth between an unconscious state and a conscious state, and it is somewhere in between and I consider that a twilight state, there is a little bit of light and it is not entirely dark. So when I get these kind of results, that I know that there is something a little different, I know that I'm on the right road because apparantly some little success seems to be possible, and that all that will be required is the repetition of it in order to acquire a little more dexterity in order to have more, a little more experience and more intensity in that kind of experience.

Q-A One day it was different. I knew...

Mr N Yes, I know, I'm quite certain. Where does the alertness go over into an awareness, it is a difficult question, but it is the same kind of question that is posed a few times, what makes a herd of sheep? Only one sheep. And it all depends what you want to consider a herd, you see. For you, eighteen, maybe one; for me, nine, maybe one. But It is relative in relation to oneself; it is relative what I call an unconscious state. When I am completely 100% mechanical, then I can say yes, I am asleep, but even when I afterwards wake up a little bit

to the memory that I have been like this, it is not entirely mechnical (that I don't know anything). And these kind of gradations, I think one has to get used to it, that sometimes it's a little better, sometimes a little less, and that the attempts that I make are not always followed by the same kind of a result. Well, of course when you are identified and when you are engaged in something that requires your attention, many times you even forget about work or the thought of work, and you're completely unconscious during that period. Of course that happens many many times. And perhaps after a couple of hours you remember that you perhaps could have thought of Gurdjieff or objectivity, but you just didn't. But these are states in which one does not use the mind all the time for everything. It is true that the mind in an ordinary state, how does one forget things. So you happen to be engaged in something that requires all your attention and the rest of the mind doesn't seem to function.

Q-A And one other thing that I did not do correctly; I did not tell all of my task. I didn't remember that until Thursday.

Mr N Well now will we reaffirm the task, huh? And do the task? Let's see how far you got and maybe I have to fill in a few things. Go ahead, you tell what the task was and we'll see if we have to add something, or perhaps subtract.

Q-A Well, I just said that the task was to shift my weight from one foot to the other while I was teaching, but I forgot that part of the task was to do the same thing at home by myself in the evening because then when I taught it was eight o'clock in the morning. Now I teach in the middle of the day surrounding lunchtime.

Mr N So it may be easier?

Q-A I remembered ...

Mr N Can you make a little note somewhere that you can see it? A knot in your handkerchief? Do you have a handkerchief? Or whatever it is

that can help remind you, a note on the door?

Q-A And I should do it at night also?

Mr N I think you should do it at different times of the day, not let it be dependent only on the time you are teaching. All right? Good.

Q-A So then as often as I can?

Mr N Yes. You continue then, and you try now to make such attempts that are a little bit less unconscious. Nevermind the loo% conscious. Maybe we'll never get there. All right?

Q-B Before you left, you gave me a task which was to look at myself three times during the day, and you also gave all of us a task to culminate what we thought was work. I used the two, the first one to help me try and (?) what the second one was also, because at those times I was more awake than at other times. The answer to the second one in as concise sentences as possible was that work, that one could only be awake when one really loved oneself and everybody in the fullest way, and therefore the people that one sat around with or walked next to, and at those moments I could really wake up; I found this very difficult though.

Mr N Well, I would almost say that is why I suggested it. It's a very difficult thing to love mankind and to love other people and even to know what it is to love oneself properly,and that even in an unconscious state, or what we are used to on earth we love ourselves more than anything else, and what we wish for ourselves, that is what goes, and when that is more or less satisfied then I am willing to sacrifice something for someone else. It's very difficult really to give.

Q-B We are selfish.

Mr N Of course we are, and that is the way we are brought up to be, and this is the way we feel we ought to be; otherwise someone is going

to eat the cheese off our bread, and that we don't want. To love oneself like I would love someone else, I first have to know what is right for me to love in me, and I think one has to go through a long period of really loving oneself less and less and less, and one finally comes to a statement about oneself that it is pretty damn bad, and what is there in oneself to love really. If I am not really responsible for what I am, and if I have grown up the way I was born and that things became automatic, what is there in me that I not only could call my own, but I could call loving that and (also to maintain it?); and what is then the quality of what do I really love and what do I like. And the distinction that I then have to make of what in me is really lovable in the real sense of the word, what is really appreciating enough of that which is really me, that I should love, the rest I can be happy about, or I can like. Now if I find such things within oneself, that is if I look at myself, what is there, I say to myself, that is lovable, what is really me? And what is really essentially correct, and what is sincere, and that I would be able to be to some extent proud about, and what do I really wish, if it were my last moment of saying something that I still could say, to say about myself that is worthwhile? I think it is necessary in these cases to go into oneself much much more before one actually starts to think about what can I do to love someone else outside of me. And what is this when I say myself. If myself is that which I really am, and if that which I am is a representation of a form of life which at times if it were pure could be compared to something of a higher nature, then it's a different thing. Then when I am low, I am liable to think about it and feel about it and lose myself in that particular attempt. Because many times when it is of that kind of a higher quality, I start to love it in such a way that I should get credit for it, and I become a little bit proud that I have accomplished

this and that, and particularly when I am by myself and I am so tremendously engaged in such seriousness, and I start to love exactly that kind of attempt. You see, it's very simple. I am what I am, very little maybe, but at least I ought to be sure that certain things exist for me and for me alone, and that always will exist for me all the time and that I can count on. When I start making such statements I start to talk already about what it is when I am conscious that I could become aware of and stay aware of, and that when I am unconscious of how many things I am so-called alert to that really are ephemeral and not worthwhile. So the judgement is really, you see, that I take away all the opinions I have regarding my ordinary life, and that I put them to a test, as it were; I scrutinize them and I now say what is there in that that I now consider myself as an opinion of myself worthwhile and it might last? And what is there that is not connected with my body or the death of my body? What is there that is now at the present time permanent, or rather that I know as far as feeling is concerned it will be there forever and ever? And as far as originality of the soul is concerned that is not dependent on all kinds of associative ideas? You see, when one starts to look at oneself like that then one is very close to figuring out, what is work, and therefore one is connected with the other. When I know now that work is for me, that is when I know to some extent what I can depend on, and little as it may be it has to be pure, and I dare to say that is for me godlike or at least permanent or at least something that I hope can remain. And I'm convinced of that; I say at the present time I have a body which exists on earth. I also know it will not exist in any other place, and if I would like to leave earth as it were, I will have to leave my body here. What is there in me that is not of this earth. And now again I come to myself and in such reality, perhaps by means of certain

forms of prayer, certain ways of coming to oneself, certain ways of relaxation and coming really to the state of peace within one, and at such a time saying but this was a thought, this was a feeling that was as pure as I could make it. When I once try to get let us call it a vocabulary, it's like a library, it is something that is permanent for me as a library, a sort of guidebook about the conduct of my own life. Now when I can recognize that in other people I'm on the road of really starting to love them, because that which they therefore represent as something that is also within me is all the same. When I love life for that reason, and when I see life existing not only in myself but in someone else; when I see in myself striving, honest real wish to be awake or to wake up as often as one can, or at least pay attention to it when the thought or the feeling comes, and then when I see that same kind of striving in someone else, I have something to compare them with, with myself essentially; and although I must admit that for myself it is not always permanent, I also know it is not permanent for someone else. Now my love starts; I wish it to be permanent for me; I make out of this a permanent wish to help others make their wish permanent; then I love them. All right? Try it again; it will help you, because it will fill your mind with different things, and for one thing, it will help you to overcome fear.

Q-C You gave me the task sir before you left to say I Am ten times a day three times each day, and sometimes I was able to do that mechanically, sometimes not too completely mechanically, and very often I couldn't do it at all, but I discovered a number of things that happened...

Mr N I explained to you at the time how to say it? And the meaning of I and the meaning of Am? So immediately when it is mechanical it is no good, when it's half hearted it's no good.

Q-C Well, I sometimes spent a long time trying to prepare...

Mr N Yes, that I believe, that is right.

Q-C And I would say that...one thing I discovered was that between the I and the Am a whole series of thoughts would occur, and no matter how hard I tried to eradicate it, there would be a certain volume of thoughts that would proceed.

Mr N At the time that we talked about it did we connect it with inhaling and exhaling? When you inhale and at the end of the inhalation you say I, one remains aware of the inhalation. At such a time there is really very little time left for thought, or really very little energy left for thought.

Q-C It was in the process of going to the exhalation...

Mr N Ah, but that process is as I probably explained at the time like a threshold; it is a returning in an opposite direction. It is as if one goes up and then rests for a moment--at that time I say I--, and prepare to go down in the moment of exhalation. Again, exhalation, particularly when I do it slowly, will require attention. And there is no question why I should have any other thoughts than only the body which is exhaling. And even if the thought may not be close to an awareness, at least it is very close to an attentive thought. You see, so I do not understand this question of too many thoughts, but if they still would be there, it was the wrong time to do the exercise.

Q-C Sometimes the thought would be my telling you that I'd just done the exercise...

Mr N Yes, but you see, any kind of a thought is just as bad as any other.

Q-C And the second thing that would occur to me--this would be in the morning when I would try to follow the process of not getting out of bed right away, holding back, getting out very very slowly and watching it and then doing the exercise, I experienced a feeling of becoming more awake but it was not a pleasant experience; on the contrary it was

an experience very often of my body being in a state of illness.
Mr N No, I think you make all kinds of ~~considerations~~ hallucinations and extraneous thoughts that have nothing to do with it. If you allow it, of course you fall into that kind of a trap. I think you have to be a little stronger about that. One does a task; it means that for that task I prepare; that is right; I know that sometimes the time is right for it and sometimes I really don't know but I hope for the best and I try. So that one can understand, that I don't know immediately if the time is appropriate for that kind of a task but at least I make this attempt. Now when I make the attempt, at least I have to have energy represented by the wish to do the task and to do it right, and the task must have a definite meaning for me, because if it doesn't have that it is no use simply saying certain words. So when I say I at the end of the inhalation period, this I when I say it, engages me. All of me is in that I, and that I represents for me at that time all my thoughts and feelings, even physically wishing as if I at that time extend my arms and hands towards a higher level of being wishing then to be united with it. You see, that wish, when it engages all of me does not leave any particular energy available for anything else. This is the way that I should be pronounced, and I am quite certain that if you know that that is a requirement and you have to do it, and you do not do it, you also know that you cannot do it, because it is wrong. You see the question of sinfulness, the question of not spending the energy in the wrong direction, and not giving enough attention to that which becomes really sacred and holy for one is a sin. It's a sin really that one should conscientiously understand that it is a sin, and not to monkey or do any funny business regarding work. Either one works and one works correctly and it has a very definite meaning, as if at such a time I try to approach something that for me is sacred with the proper kind

of attitude and posture, and with my wish, then to realize what I am in the presence of what I dare to approach. It is that kind of a task when I say I Am; it has a very definite meaning. I say it religiously, I am going to meet my God. I say I and I mean God; and when that is followed by the realization of one's amness, that which I am as a little bit of a human being crawling on earth, daring at times to invoke that which I believe is God, even pronouncing his name, then in the presence of what I know I am worth, it is not that I want to express it in any biblical terminology, I am the worst sinner of them all, of everybody--that may not be so- but my amness, which I represent, which I am unconsciously, which I know at times when I wish to be conscious how little there is of me that can sustain that kind of wish; this is what I consider really my value. I'm quite certain that when one starts to think about this, one creates for oneself a certain atmosphere which should surround that kind of attempt at that kind of task, it is quite a different thing. You understand now a little more? You do it again, and you do it right, and don't think you have to report on it to me. It is not important. The important part is for you to report to your conscience; whenever that conscience is there and you can say it in such a way that no one has to hear it, that you for yourself are convinced that is what you can do, wish to do. You must do it with all your heart; then you can have results.

Q-D I would like to work with a task again from you.

Mr N You are a long time no task? Tell me, what makes you think that you now wish a task?

Q-D Part of my work has been started with the force of a task I have given myself, and I've been falling down.

There's a force when I get a task from you that helps me to sustain it that I can't do alone.

Mr N And you want to wake up, about that you are sure? How soon after you wake up physically do you think of work?

Q-D Mr Nyland, I would say that very consistently it's there when I wake up.

Mr N Good. Then when that time comes and when that particular time period of physically waking up and realizing here I am, before you get out of bed, there's already when you are in bed and your eyes are open that there is that (?), perhaps it is the ceiling looking down on me, but in any event you become aware of yourself, of your body, all of that, going into a new day; so that for that day you wish for a certain plateau to start from; you have to make an effort at that time to put yourself, that which is real of you, on a pedestal, as if you make that day as well as you can starting with the starting point. So as you are in bed and your eyes are open you realize that you are there, start making movements getting out of bed, but remain awake. Whatever it is, it may be slow; maybe you take the covers off first, maybe you put your legs out first, maybe you sit up, whatever it may be that you are in the habit of doing, keep on doing it, but remain holding on to that which is really you, sit at the edge of the bed and pray, ask at that time for help, knowing that unless you do, and unless you call on something that is of a higher kind that you wish to have enter you, you will be lost within half an hour and be gone; but that with the help of that, and very simple, and not even imagining any kind of a god somewhere, only that which is you , that which is really you and you know that, because you know yourself well enough, what is really right for yourself, and no maybe and no wishy-washy-ness. Just I...I. And with that you do as if something in you is lifted, as if something of a point of

gravity is replaced and put in another place--it's difficult to describe that-- sometimes it is a lifting up of that which is of a lower region around the stomach up towards where is your heart and your chest, sometimes it is like a certain point of gravity which in my ordinary life is on the periphery--I cannot help that because that is where my sense organs register and that is what I am usually thinking and feeling about, that that kind of a point of gravity is now replaced to something inside. How far deep it can go and where is that inside is also difficult to define, but I try by breathing, and breathing in and breathing out to bring this to a point more and more in the center of my existence. And sometimes it is as if the thought which can be quite pure and can be in one's consciousness and the realization of wishing to be awake and all that goes with it of wishing to have a good day, that that can be transplanted towards one's heart. It's a process that can take place when one is quiet and at that time it can change over from consciousness to conscience, and it becomes quite important because then it is not a thought any longer, but it becomes the totality of one's emotions. These are the three possibilities that I can use in the beginning of a day in order to get to a little higher plane, to a plateau, a certain platform; I am there now, a pedestal I call it, something that says I am here, and I can even overlook or oversee or I have a panarama of that which I am, and I see now this day and I try to see the day. For that particular only three times a week I do that. What will be the day, not every day. You see it is in order to maintain freshness; if I do it every day it becomes a little monotonous, but if I have a freedom, and then another day, I will concentrate. All right? You try it.

Q-E My task was to pause ten seconds before tending to the baby...

Mr N Nobody can hear you in the back.

Q-E ...and then to move very slowly as I began to take care of him and try to see myself...

Mr N How did it work out?

Q-E Well sometimes my efforts were very concentrated and I began to feel more conscious, but many of them, particularly if they were in the middle of the night or if I was upset about something were not so good.

Mr N Well of course if one is upset, or if there is something very special and perhaps even that you resent, I do not know, it may be very difficult, although when it is for the baby it is easier, but in any event one becomes a little bit more emotionally involved. In such a case it is not such a good time to try to wake up.

Q-E Well, I have experienced a couple of times when I was more emotional, even if it was a very negative emotion trying to wake up worked out much better.

Mr N Only for one moment, and then it goes over into the thought. For one moment it is possible to convert, as if the spirit of energy can be directed a little differently, but it doesn't last, and it cannot be sustained. It is all right as far as the experience is concerned and it looks it, and then what looks to be as an experience tries to continue as if it is a reality. It isn't; it's only the memory of it. But it's all right, it's an experience; it belongs in general to making attmepts. How did it work when you had to wait?

Q-E Well, it became easier the last couple of days; at first it was ..,it didn't work. All I could see was him squirming around and crying, and all the thoughts that came to me when I watched that.

Mr N Continue for another week. And again, the concentration, and the wish, the real desire of wanting to do it and to do it right, all of that effects the total result. The simpler you can make it,

and tell yourself here I stand, and then try to get hold of yourself, and don't allow the thoughts or the feelings to get hold of you, because then there's very little that you can do about it.

Q-E No, it seems to go steadily down.

Mr N Well, you bring it back. All right? It's a matter of determining that. Sometimes when it doesn't work out close your eyes; don't look at anything; then come to yourself; then go ahead.

Q-F Mr Nyland, I feel like I'd like to ask for a task in being able to absorb the necessity of actually finding out for myself that it's necessary for me to work more than I do; not that I don't at all; I feel that I think more about it than I do. I can't seem to get over this little hump, this obstacle that I can somehow sense, I recognise it but I can't seem to get over it.

Mr N Was your birthday recently?

Q-F Yes, Mr Nyland.

Mr N What kind of resolution did you make?

Q-F I made a resolution to work; I made a resolution about my life; I have a dream that I'm going to live for a hundred years, and the first quarter of my life has come to an end...

Mr N Wait a minute. How many hundred years will you life?

Q-F Just a hundred.

Mr N And twenty-five are over? Uh Huh. Now we are in the second quarter? Well, that's good. Now what is the determination for the next twenty-five?

Q-F Well, I feel that this first twenty-five has brought me up to the point of realizing myself and the search I'm involved in and what I know is necessary for me or in my life; but somehow I just cannot bring the real necessity of it home to me, I just can't...

Mr N Do you like yourself?

Q-F Yes.

Mr N Sometimes you think you're pretty damn good?

Q-F Sometimes.

Mr N Yes. When that hits you, will you try to deny it? Will you try to find out what's wrong with you? For yourself, not to report to anyone, only for yourself. At what respect, at the end of the day, have you failed? You see, this is like making a vow for oneself for one year that in this coming year starting with the birthday, it's a good day of accounting, that everyday I will try to be honest about where I know I have failed. Not that it is necessary to say that you could help it and many times you will ascribe it to conditiond that were at fault, and you of course would have been all right if such and such...nevermind, as long as you make a statement to yourself that your behavior or your feelings or your thoughts have not been correct. Now by correctness I mean there has to be a comparison between that which you are and that which you think you are or assume you are or perhaps hope for, that which is a little more of an ideal state. Now it's very difficult to describe that, what is an ideal state of consciousness, a conscious man, harmonious man, a man who is awake, or an ideal of what is possible for you to reach or achieve with whatever instruments you have, whatever faculties you have that is there, that was given to you, with which you find yourself. But in a general way you can judge more or less, and particularly when certain things have happened time and time again, you have become quite familiar with it, you can judge about that and say no, today, I really should not have said what I said, or today at three o'clock I really was lazy. I really didn't want to do that and I found an excuse, and I stopped when I did this, or whatever it may be. Today I smoked too many cigarettes which are not good for me, I ate too much, I was too lazy,

I was too lazy this morning,I did not attend to certain things I should have done. You see, I sometimes will say I've done too much in a certain direction where it wasn't necessary, it's a case of indulging, of using excess energy in a way that it was not necessary to use it. Or when I spend too much time, too much energy, too many thoughts, too many feelings in a direction that was not worth it. Gradually out of this totality of events at the end of the day, you will get more or less clever and you will find out what kind of a measure you could apply. It will take some time before you establish that, but then I think that you should at least for a quarter of a year continue with this: the first quarter of that year which you are now in, it is an accumulation of facts about yourself; the second quarter which is a replica of what you expect to live for another twenty-five years, in the second quarter of this year which is up to six months from your birthday, you should make an attempt to be honest in the sense that I now describe it. It's a very good task for you, if you can maintain it. You will find all kinds of excuses why you will not, and the reasons: time, a certain form of conditioning, not wanting. In such a case, if you are close enough to your wife, you can ask her. But you have to ask in such a way that regardless of what she says, and you have to hope that she will be honest, you will have to take or at least consider--she may be wrong--but at least if you feel that you cannot help yourself enough, or if you feel that additional help may be useful, you can ask her. If you do not want to do that it is all right. Because there are certain things that will remain your own and you need not communicate them, but then the requirement is that you pray, and by praying, again, I mean that one is quiet and one sits by oneself, and meditates on oneself without falling asleep, not dreaming, but really making an attmpt to come to the bottom of certain things, and

...you see, if I find that I have no particular wish to wake up, it is based very often on that which I consider myself to be, and in reality I say I don't need it. That's why I don't work. As long as it is the satisfaction of a little curiosity, or a nice kind of a feeling, and it is satisfied, that is, I have satisfied that curiosity, alot of times still there is a little bit of a thirst, it is not enough. And I have the feeling, it is not so bad, look at me, I can do this and that and so forth; this kind of self-love prevents one from really looking for something that in ordinary conditions of a good conscious man are an absolute requirement for it, and it should be much more the custom of a man, any man, if he works on himself, there should be much more problems available; the conditions in which we live as unconscious human beings on earth is terrible because there is very very little recognition of the necessity of work, and we simply assume that everything as it goes will give us what we think we are entitled to, and that will be quite satisfactory, and that after a little while no one will judge us, and of course if we don't have any idea of hell or purgatory, we will sail into heaven just as easy as a pianola, as Gurdjieff would say.

Q-F The last thing you said, Mr Nyland, I really realize that because I think of it that way, and I know that it's one of the things that makes me work...

Mr N Good, then we go out of the talkative state into the state of practice. As long as you understand it and it is clear then there is nothing any longer to hold you up. Start now. All right?

Q-F I will.

Mr N What other tasks were there last week? I'm sure there were more. Yes, who is it?

Q-G I had a task to walk five extra blocks...

Mr N And three back, right?

Q-G ...four times a day, the first block looking at my feet, the second block looking at the sky and not bumping into people, and the next, to try and relax my face muscles and especially my neck muscles, and that was the third, and then to cross over the street and to repeat the three blocks going back. The best success I had with it was the very first morning on the three blocks going back when I was so anxious to go to work on time. But except for the second block, and the fifth block, in which I looked up into the air, I was much more aware of my waking; and the third block was to be just using the muscles that are necessary to walk and I had a little trouble with that, without the understanding of how to relax my face muscles and neck muscles properly. In other words it didn't seem that there was much of a difference in my facial relaxation between the first and second and the third...

Mr N If you stood still at the end of the second block, or at the end of the fourth or fifth block, and then relaxed your face, and I'm quite certain it was tense after you got through looking up at the sky, and also your neck...

Q-G Yes, it was. I made an extra effort; I remained the first few times still so that I could be aware of the tensions in my neck; I tried to move it around, to keep it as loose as possible...

Mr N Now what was the result as far as waking up is concerned?

Q-G Gee...I don't know. I know the fact that it helped me to be more alert during the week. I noticed that at the end of the week I started doing it at odd times, when I wasn't supposed to; in other words I would do it at five o'clock and then all of a sudden I'd be walking, and I'd say I'm going to walk this way and try to be aware of my feet which I shouldn't have done.

Mr N And what would you do in a case like that?

Q-G Well, when I was aware of it I said...the task is supposed to be four times, and it seems that I was getting used to doing it and walking in this manner.

Mr N And did you stop then?

Q-G Yes, when I found out.

Mr N Again, at such a time when it happens except at preordained, did it have a better effect?

Q-G I don't understand.

Mr N When it happened by accident, did it have a better effect of being awake? I have a task to do certain things and it is described a certain way; the ultimate aim is that I in that process at times am awake, or that I see myself a little bit oftener, or not to behave as automatic or mechanical; that is the aim. Now when I am engaged in that a certain amount of energy flows into that and there is a resultant quantity of energy which is used for being awake. When because of a certain accidental happening, I am reminded of the task, there is more energy available; in that case I could wake up easier; this is what I mean. Now it may not be that one can trace it so easily. At the same time, when it does happens and it happens when you do not fall back into a mechanicality, it is not yet monotonous or habit, then you must use it, exactly as a task, and you say Thank God, even though it is not the way that you originally set out. The aim for me is to be awake. Do it again. I think the first block will determine how successful the other two will be. In the first block when you look at your feet, you establish a relationship with something that is interested in you, and it is this kind of relationship that of course comes from your mind and is fed by a feeling that you want to do it, that establishes a relationship that you can depend on. Later on it will have to be as if an I observes you. Do you un-

derstand what I mean by that? There is a certain state in an unconscious being which is of course subject to different kinds of rules and different kinds of laws, but the laws which apply to that which is now in an unconscious state at a certain level are the same kind of laws which would apply in principle on a higher level level. When I am with my mind dictating to my body to do certain things there is a certain principle that something in me is positive regarding that which is being told what to do, that something negative. Now when I wish to wake up, when there is something that I call an I, and I give this I the task to become observant of the behavior forms of my body, the principle is the same. That is, the principle is expressed in a relationship, but this time of a different kind between I and it as against the other one that is between the mind and the body. And therefore this dynamicness of both principles will help me to establish this something which I now know by experience to exist; It will be a little easier to arrive at the possibility of making an attempt to be conscious. You understand that? All right. Do it again.

Q-H I wish for a task, Mr. Nyland.

Mr N What is it? You want what?

Q-H I'd like a task.

Mr N A task? For this week? You are going to imagine how you will be next week. Next week will be a different week, won't it? And this week you prepare. And as you now live tomorrow you will prepare for Tuesday next week, and you start to write up what you think you ought to do for next Tuesday. On Wednesday you consider what you ought to do next Wednesday. All in this new surrounding, visualizing as well as you can the experience, by anticipating it, it may not be the reality until you actually have it, but at least there is the possibility of something that you think about

already taking place in one week. And you write it up.

Q-H Do I do this daily?

Mr N You may do it during the whole day, thinking about it, and after the day write it up.

Q-H Tomorrow I think about what I'm going to be doing next Tuesday...

Mr N That's right. And that you have now on paper and next Tuesday you look at it and then you do it.

Q-H And Wednesday for next Wednesday...

Mr N That's right. All right? That'll be enough for the rest of this week.

Q-I I had a task for an hour in the morning and an hour in the evening while I was handling books to try and wake up, while leafing through every tenth book. I noticed that I was very disturbed doing it because it broke up the routine that I was used to, just putting books away, and so it disturbed me. In a few instances I didn't ...observing my hands...

Mr N Why do you call it disturbing?

Q-I Well, I wanted to just put the books away.

Mr N Yes, I know, but if it's disturbing there is usually a connotation that perhaps you don't like it. It is different. And if you say yes, but I like the disturbance like sometimes you like confusion, it would be quite all right to use that word. But if you have a feeling that I would prefer to do what I'm doing unconsciously and not look into the book, there is something else wrong, because then you prefer your mechanicality. So what is it? Are you open for the possibility of becoming less and less mechanical? Or don't you want to be disturbed?

Q-I Well, I made myself do it...

Mr N I know, but you can make yourself do it without loving it.

Q-I Well, I noticed that after I did get over the initial shock, I really did enjoy doing it...

Mr N Not necessarily enjoyment either. You know work centers on non-identification; whenever I dislike something or I enjoy something, I employ something that belongs to my unconscious existence. So this question of impartiality already should be there. I can say yes, it's good for me. For what reason? To wake up. That's the only goodness I can think of, not the goodness because I will enjoy it, not because I like it. If I say there is an opportunity for being awake, I can be grateful, but if I go into the opportunity and I like it for my enjoyment, I may be back again in an unconscious state. You see the distinction? So when you start saying you resent it a little bit or were disturbed and so forth, you see, don't think about it or feel about it, it's not that kind of work. But you must make up your mind if you really want to work. I'm not so sure about that. Are you?

Q-I Uh huh,

Mr N Uh huh, what?

Q-I I'm sure.

Mr N You are sure? You want to work? Yes? And you look on this kind of task as an opportunity? Do you look forward to it? Honest.

Q-I I'm not so sure I do.

Mr N That's right, you must be honest. Because if you look forward to it, the thought that you have to do it, at that moment will help you to wake up then. If that isn't there, I'm pretty sure that you don't look forward to it. This is the way that I measure it. Then I consider a task something that is required and is necessary and that I need; then I will take whatever happens during the task

as an opportunity for being awake. Then when I am not as yet engaged in the task and I happen to think about it, and I know that it will fulfill a need, then I will be very happy that there will be that kind of opportunity. When I'm very happy at the thought of doing a task, I use that energy to wake up at the present time. Now, what time in the morning do you think about your task?

Q-I Welll..when I get up in the morning, but at no deisgnated time...

Mr N No no, at what time do you think you think about it? How soon after you wake up?

Q-I Usually on the way to work...

Mr N Can you think about it before you leave the house? And then see if, and again it's your own honesty, are you happy or not happy? There are many tasks, you know that one does and has to do that you hate. And if a task is supposed to last for a week, many times you say thank God, the task is over. It's nothing unusual, I think it is quite right. I think it is that one hates to be disturbed and you don't want to do a task unless there is a very definite reason for it. And you are already looking forward to when the task is over because then you are not under that kind of a strain. Don't let's pretend that we're better than we are. Don't let's make any mistake about that. Well now, sometimes we are absolutely engaged in avoiding a task as much as you possibly can and also when you do the task to do it as fast as you can in order to get rid of it and even to be able to say, I've done it, and you know you haven't. But all right, try it again.

Q-J I would like a task, Mr Nyland.

Mr N J, what are you doing now during the day?

Q-J Well, I sleep some of the day.

Mr N You work in the evenings, then? And you don't get to bed until when?

Q-J Six, seven...

Mr N You have to sleep. So at the time of two o'clock, three o'clock, you wake up? And then you have a little time for yourself? Have you done much reading?

Q-J Sporadically, Mr Nyland.

Mr N Have you done much walking? Have you been able to sit in the sun? Can you do that as long as it's still good weather? Can you take a book with you? It needn't be All and Everything. But it has to be a book that you would be willing to think about. An essay...even if you take the essays of Emerson, even if you take the Bhagavad-Gita--I would recommend that--

Q-J You say it doesn't have to be All and Everything, can it be All and Everything?

MrvN Yes, it can be, but if that is the case, I would vary it; don't take it everyday. I would say take the Bhagavad-Gita and read it. Sit in the sun, relax, read one page, close the book, talk to yourself and try to recollect what is there; at the same time, try to become aware of yourself sitting. If with that you fall asleep a little bit, get up, if there is a park bench or whatever it may be, get up and walk around and sit down again. Can you spend half an hour that way? Everyday. I would almost say rain or shine; if there's no sun, sit in the sun just the same. Are you going to do that? That's a Zen question. It's one of those koans.

Q-J I've always had trouble with my stomach which...

Mr N With your what?

Q-J With my stomach. Pain, gas, and all that, and it has been a problem purely psychosomatic as far as I know, and I'm completely

unaware of how this thing comes about. Although it may not be directly related to work, when this difficulty is there I can't work, and I was wondering if you could think of a way of...

Mr N Do you know when it's coming, this particular pain?

Q-J No, not really.

Mr N Do you do anything about it?

Q-J I try various things but nothing really works.

Mr N Bicarbonate? Does it work?

Q-J A little bit but I don't always have it.

Mr N You haven't got it with you? The task will be to always have it with you. But also if you know it is coming, are you sure then that it will comes? Do you believe in it?

Q-J No, I don't know when it comes.

Mr N Yes, but when you have the first pains or a little spasm, do you have fear then that there it is again?

Q-J Sometimes, but sometimes I try to ignore it.

Mr N No, that is not right, ignoring will not help you. But do you have fear?

Q-J Not that much; I sometimes get annoyed...

Mr N Well, do you care much about it, or is it just a little annoyance? Why do you want to get rid of it?

Q-J Well, because it seems to bother me an excessive amount of times...

Mr N Yes, that's right, but can you live with it?

Q-J I have been but..

Mr N No, I mean actually it doesn't matter, nevermind, it's like a little cut on your finger, it will heal. Instead of having a desire I want ot get rid of it, I would just leave it. And every-time that you do have it, I would say How nice. Could you do that and mean it?

Q-J All right, I'll try that.

Mr N Yes. At the same time you have a little alkaseltzer with you. You see what I mean, it's a matter of changing your attitude, and not resenting it, not having any fear, just let it be. Sometimes the body needs it, sometimes it is used to it already. If you give it too much attention it continues and it needs attention of that kind. The stomach is really just like a spoiled child. If you want to give in to it it's all right, but certainly the child will stay spoiled. You see what I mean in the change of attitude towards it, I wouldn't say that I welcome it, but certainly I'm not even particularly interested in even doing away with it. And moreover if I could link it up with the possibility that perhaps now I have an opportunity to be a little more conscious, and I will make an attempt, in a little while you will forget about your stomach. Try it?

Q-K Mr Nyland, I would like a task.

Mr N What kind of work do you do?

Q-K Well, for the past week and this week I have been taking care of Joseph Albert's Business. Ordinarily I spen most of my time with my child at home.

Mr N How old is this child?

Q-K Three years.

Mr N Three? Boy? He walks? You hold him by the hand?

Q-K No, not at all.

Mr N He walks by himself.

Q-K He runs.

Mr N He runs too fast? Well, can you take him by the hand?

Q-K On very rare occasions I can.

Mr N You mean he won't let you?

Q-K Yes, he's very independent.

Mr N Well that would be good, but still, you are a little stronger than he is.

Q-K That's a debatable question.

Mr N Yes, it probably is; he has more tenacity. You give up easier, but as far as strength is concerned, I'm quite sure you can take two hands and walk him, can't you?

Q-K I think so, yes.

Mr N Yes. Either that way backwards, or back of him and push him. It might be a nice game. You can restrain him then from walking too fast or running. And during that time, he doesn't know what you're doing, would you like to wake up? You try to see yourself with the boy walking, try to foresee what he is going to do and how he is going to upset you, and how you then at such a time, try to be present to yourself. You see, it's very interesting with a child like that, without attributing any consciousness to him, you take that as if that is you walking and that that which is walking is observing you. At such a time each time that you see the child you are reminded of the possibility of I. It isn't at all that, of course not. I is never in the form of a child like that who is not even to that extent observant, observing itself. But particularly you can be reminded when you do these unusual kinds of exercises, and you find yourself doing that because it is unusual, it is then that that which is outside and you are guiding is guiding you. You understand that?

Q-K Yes, it should be fun.

Mr N I hope it will be useful. It probably will be helpful in any event. If you can, twice a day.

Q-L I should like a task, Mr Nyland.

Mr N We talked about tasks last week, didn't we?

Q-L No, I wasn't here.

Mr N Two weeks ago?

Q-L No, I haven't had one in a year; you said I should wait until you got back from California.

Mr N That's right, you asked for one, but then you were going to California, weren't you?

Q-L Yes, but we never know what happens, do we?

Mr N Do you know what will happen with a task?

Q-L I'll work.

Mr N You'll be here for another week? What are you working on now?

Q-L I dig wells.

Mr N How, as a well digger?

Q-L I make water.

Mr N I know. But you can dig or dig or dig. How do you do it?

Q-L By hand. No machines.

Mr N Oh. Very Good. How wide?

Q-L Eighteen feet down.

Mr N Yes, but how wide?

Q-L Oh, I would say about six. We just sink a pipe.

Mr N Then you dig with the pipe?

Q-L No, no. We drive it down by hand, me and my mate.

Mr N What do you do with the extra dirt?

Q-L There is hardly any dirt that comes up except in the basic...

Mr N You have to dig the hole first?

Q-L Yes, I dig a hole; I go down about eight feet just to take the dirt up. And once I have the dirt up, we sink a stainless steel pipe and there's no dirt coming up anymore, it's just going right through the earth.

Mr N You are lucky that you can push the earth down like that.

Q-L Oh, we do it.

Mr N Is it clay?

Q-L No, it's sand, clay, gravel, everything...

Mr N And you push that through with a flat bottom?

Q-L No, a point.

Mr N And it spreads out like that?

Q-L No, I'll explain, we take the pipe...

Mr N How wide is the radius?

Q-L The hole is about six inches.

Mr N Oh, well that isn't so bad.

Q-L But then we dig irrigation ditches to put in the water system sometimes hundreds and hundreds of feet. All over properties for sprinkler systems attached to the well which gives us a...but the hard part is sinking the well because we use about a hundred to a hundred and twenty pound weight and my mate and I, it has two handles and we take it and it takes about five hundred to a thousand blows to get water.

Mr N How deep do you have to go?

Q-L Eighteen feet usually.

Mr N Do you get enough water then?

Q-L Oh, yes. You could put out fires with it.

Mr N Good, Marcus, so it is hand work. And you handle tools. Do you know what sensing is?

Q-L Sensing? Yes.

Mr N Could you sense the shovel?

Q-L Yes, I...(?)

Mr N Yes, but could you sense it? That is, where your hands are in contact with the handle? No, no, no callouses; I don't mean that. Sensing. Can you sense this arm of the chair, for instance?

Can you do this, when you put your arm on it, can you now sense it? Could you?

Q-L Yes, now.

Mr N Can you sense your other hand?

Q-L Sensing, yes. I must explain to you, I studied another system of acting along time ago, and we sensed...

Mr N Wait a minute. That is not sensing. It is a little different. This sensing is in impartiality. Only conveying a message to your head that that which you are sensing exists.

Q-L That which I am sensing exists.

Mr N It is a question of touch without determining what is the touch and only to use it as a channel to your brain. Have I ever given you a sensing exercise?

Q-L No.

Mr N That is why I ask. Good, let's start with the handle that you hold with your hand and you'll probably have to push it down and use your foot. You have to guide it, so with your hand you have to have a certain firm grip. Then try to see if you could be aware of the muscles in your hand which will grip that handle, and as you now move it there is something that changes in the muscle, lifting it up and so forth, your whole arm system from the shoulder on downward becomes engaged in the handling of that shovel. This is something one can become aware of, particularly when it is done many times and when there is no particular reason any more to like it or even to dislike it. Sometimes you like it because you are a pretty good shoveler and this and that and sometimes you dislike it when it gets hard. But aside from that, this kind of a movement is like a rhythm, and the rhythm then is connected with the body performing this rhythm, and I can be aware of that body doing this. Try to hold on to that kind of a picture every once in a while as you shovel. And extend it only for one half hour.

You make this kind of an effort to become aware of you as a body, arms and hands shoveling.

Q-L Shoveling.

Mr N Yes, but aware of this, you see? I don't care about the shoveling; it is that you are aware of a body doing this. Not necessarily you--a body--it happens to you...You understand now what I mean? Try that for this week; let me know because you will be probably on the wrong path. (...?...)...as long as you make the effort, and you help that by means of the muscular tensions in your arms, hands, and so forth, how it is in the body, altogether how it is engaged in that activity. All right?

Q-L Yes, I'll do that.

Mr N For half an hour each day.

Q-M Mr Nyland, may I have a task?

Mr N Tell me what you are doing.

Q-M Construction.

Mr N Construction, yes, I know. Do you work or do you boss?

Q-M I work myself.

Mr N I work myself. What do you use mostly?

Q-M My whole body. I carry materials into different departments, sometimes I may be engrossed in...it may be roofing, it may be tearing up a piece of yeard, leveling or something,..

Mr NY you have to go up steps?

Q-M All day long, up and down...

Mr N Through different doors and so forth? Yes? With something on your shoulders? When you go to lift it up can you wait for a moment, come to yourself, and then lift it up? Wait for a moment before you do it. You know when a person is busy in carrying certain things, he has a certain rhythm that is established by his

mechanicality. You see it immediately when you approach (?) or when you get there and you are not too tired or too lazy, you simply bend down and you pick it up. It is quite automatic. The fact that it is there, that you have to do it, that you are waking towards it, that it is expected of you, you will immediately take hold of it and you have a certain way of swinging it on your shoulder, and there you go. Immediately as it is on your shoulder you will probably walk towards wherever you have to go, up the stairs or down the corridor. It may be any other kind of a thing that you have to move or run from one place to the other, but the fact of seeing it and visualizing what you have to do will make you mechanical. And you do it because it happens to be there, and you are used to it, and your body behaves like that very much in the sleeping state. At certain times during that process if you stop that mechanical behavior, that is you see yourself and your body going towards the roll of tarpaper and trying to lift it up and before you lift it you wait;,you can get hold of it, but don't lift it. And then say to yourself, now I lift it. And you have it on your shoulder, you come to a door, you wait and say here I am with a roll of tarpaper on my shoulder, I am going through this door, here I go. Now I walk. You understand this? You break up your mechanical pattern into different sections. It may of course take you a little longer, and maybe someone says Where were you all this time, but I think you can excuse it. Again for one hour in the morning and one hour in the afternoon, you try to do this as often with whatever you have to carry, it doesn't matter. And if you are engaged in that kind of a physical labor, you probably will find one hour which gives you enough of that kind of work. At the end of the day in the evening, you look back on those two hours, and you try to remember at what time you told yourself to stop, and at what time you forget it...when you forgot it, how you forgot it,

because you had made up your mind that you were going to and that when you came to that door, I will wait and then go, and as you walk in the corridor and you see a name or perhaps you see something else that you have to pick up, or start a certain thought pattern going in your mind, by the time you reach the door, you probably have forgotten all about your intention of stopping for a moment. These are the things that you think about at the end of the day. Is it clear? Good. Let me know next week.

Q-N Mr Myland, I have a short question. I've been trying while rolling the films at the end of the day to follow my movements. And for some reason, I've been doing it for almost a year now, I'm getting worse.

Mr N Oh, don't do it again. Leave it, at least for one month. It is stale. Unrolling the film should never be done too long.

Q-N I thought it was an exercise for life.

Mr N Oh no. Not at all. It's one of those nice tasks that you don't have to do all the time.

Q-N It's gotten so bad that no more can I even (?)...each morning I get up and say now I'm going to walk very slowly...and I'll remember this at the end of the day and...

Mr N No. Consider yourself in freedom.

Q-N Well, if I were, I wouldn't be here, sir.

Mr N Well, whatever you want to call it then. Let's coin another word for it--liberty. Liberty of endeavor. No, don't do it. Forget it. After a while we'll pick it up and then maybe we'll do it every week or...

Q-N May I have something in its place?

Mr N I would say let the wound heal a little bit. Next week though. In the meantime, you think of something and I'll think of something.

So, good night then, everybody; have a good week.

Q-O You were going to make some announcement about movements.

Mr N Oh, not tonight. Tomorrow, I think. On Tuesday those come who belong to Tuesday. Maybe we'll make a little exception, but I want to talk a little bit about what Tuesday is as referred to Friday. I can say it in a few words. Friday will remain practice, but it will be only for those who do not know enough about the movements that they can follow them. So it is not practice for the movements in a group, but it is practice for the movements themselves as belonging to a certain obligatory. And the person who can do that on Friday is allowed to come for that particular obligatory on Tuesday. So the first obligatory I know, I can come Tuesday and do it then. For some of the others maybe Friday is still the time to come to learn, say numbers two, three, four, five, and six until I know, and then I can go to Tuesday, and I do those movements. When there are other movements that are done by others which I do not know, I wait and sit on the side. It's a nice complicated arrangement; and I think we'll make many mistakes. But you see what I mean, because then the Tuesday will only be done by those people who already have an idea of what the movement is, and all they need now is further practice together. And those who still have to learn, they only go to Friday, and on Friday we have real practice, no rows, nothing; but we will have on Friday rhythm, because rhythm in the beginning is necessary to limber up and, you might say, to get into it. After that there will be no particular teaching, and only teaching ofform. We'll see who comes tomorrow, and then we'll arrange it in such a way, those who don't know, they sit. And those who think they do know

they work. All right? I'll see you tomorrow for movements. Goodnight, everybody.